

M 1367

SEATTLE, WASHINGTON ; MARCH 3, 1968

PAGE NUMBER

1. What is "Grace"? Is there such a thing as "Grace?"
2.
 - As relationship with a higher force
 - As a protective force
3.
 - As a state of invulnerability, of self containment
3. Question about difficulty with Self Observation
 - Observation must be connected with Impartiality.
4.
 - Looking, in the ordinary sense, has nothing to do with Consciousness
 - Need to separate Observer from Object
 - Difference between Alertness and Awareness
 - Concept of the Moment ; Simultaneity.
5.
 - Objective versus Subjective data
6.
 - Data gathered with sense organs are classified as unconscious facts about myself.
 - Consciousness excludes unconscious activity

M 1367

7.
 - Awareness has a much better chance when one closes his eyes.
 - Do not try to break the connection between mind and body.
 - Concept of Awareness and Waking Up.
8.
 - Function and purpose of one's Aim.
8. Question about efforts to make observation clearer.
 - Do whatever leads to state of being Aware or Awake. Don't consider what you have already reached.
9. Question about God as a unifier, a sender of messages.
 - God can be different things to different people
 - Seven levels of understanding described.
13. Request for a task.
 - Linked up to a word that one uses quite often
14. Question about tasks that appear to have no purpose. Will they work for other people?
 - Leave other persons alone. Task is to help you Wake Up.
- 15.

M 1367

16. - Work is based on the knowledge of myself as I am,
and the dissatisfaction with the way I am in ordinary life.
17. - One must know what he is Working for.
- Task as a reminder of something that I have to do.
17. Question: Is desperation a valid reason for waiting to Work?
- Depends on how desperate one is.
18. - Establish first what you are; then what your aims are
- Questions about Work have to be serious.
19. - Taking stock of one's self
20. - Necessity for having an Aim
21. - Establish first the level on which Life ought to be.
21. Question about whether a Work experience is hallucinatory.
- Don't distinguish between different states that
result from Work attempts.
22. - All Work attempts have to do with reaching a
higher level of Being.
23. - What really counts is the growth of Conscience
24. - Working to find the source of one's bondage

M 1367

24. - Work as a wish for adventure, puff, excitement.
- Don't fall asleep in Work attempts which result in a
higher level of Being.
- Work must always result in a new wish
25. Question on difficulty observing general body motion.
- Work compared to minimum, maximum, and optimum
of a curve
27. - Need for balance.
28. - Relationship to inner and outer life.

SEATTLE, WASHINGTON; MARCH 3, 1968

So, twenty four hours, maybe twenty three hours, after last night, huh? And in the meantime, what happened? What happened with yourself? What questions are there? Maybe new questions; maybe old questions. Yes.

Q. It's an old question and I haven't quite figured it out. That's regarding the meaning of the word 'esoteric'.

A. Why should we talk about that? That is no question.

Q. What is Grace? Is there such a thing as Grace?

A. Yes, of course there is! Not maybe in Work, and not by that name. Were you Roman Catholic? How were you brought up?

Q. I'm an Episcopalian

A. And you use Grace in the Episcopalian Church?

Q. The thing that I'm asking about Grace is that I think I've had an experience that I would call Grace, about a year ago. And it's something that now I'm really curious about how it fits in with what you're talking about.

A. How would you describe it if you had an experience of that kind? What was at that time Grace for you?

Q. I, I can give you an image of what it was like. Ah, I had the experience of having - you've seen these commercials with the Colgate protective shield - Guardall or something - I had a feeling

of this protective shield around me; that nothing could hurt me; that I was protected. And this is what I consider to be Grace. But I don't know what this is in what you're talking about - you know?

A - I wouldn't call that experience Grace. It is definitely that one experiences a relationship, and that one is protected in all probability by a higher force. And that if that protection is there, then there should be a certain influence from a higher force or a higher level of being towards you. If one cannot understand why it would be you and not someone else, then you enter into the question "why is it that I happen to experience this?" "Am I singled out, or am I, simply to use that as a metaphor, somebody who should be under the influence, and for what reason?" I feel then as if I am specially chosen and for that I'm grateful. I call it as if something is gracious enough to look at me. Now the protection for one's self does not mean that one has to have immediately the cognizance of a relationship towards a higher being. In all probability when one feels protected it is that something is in you that is not to be touched and cannot be touched. So that at times when one is in the presence of different conditions of life, it is as if they cannot have any effect. And the cause for that, or rather how it happens to be that kind of a condition for one's self, is that one may be aware of certain things within one's self which can never be touched but which are for one's self much deeper and more essential. I can again be grateful for that kind of a condition but I don't attribute it immediately to an outside source.

Now how to reconcile the two things? Because if one is in a state of invulnerability, that one is contained within one's self, that what really is touched within one's self is of the same quality as that which is outside and would smile benevolently on me, send me Grace from up on high. And the connection then is that that what is really within me, as that what could give me that kind of peace of mind, is my real life. And since real life is always the same everywhere, that what is outside of me and which now affects me also has the same kind of quality. In that sense you see one can connect it, and not only then that the gratefulness is to be able to be within, but it is also that it is given to one to have that kind of a realization as if it comes from without. All right?

Q - Mr. Nyland, ah, a while ago I suggested to Beth that she try and observe herself when she was washing dishes. And today she told me that she would look at her hands and that even though she knows this is not observing, ah, it seemed to apparently give her trouble. And I said that she could observe even though she was looking at a part of her physical body moving, that she could observe with something else. But I don't feel that I fully answered her question and I wondered if you could say something about this?

A - It all depends on how one understands the word "observe." Because if we use observation in a very special sense, it has to be connected with being impartial. And surely in time it will be connected in time with simultaneity, or instantaneity. So when I simply say I look at my hands and I observe them,

of course that has nothing to do with consciousness. But if I, looking at my hands with my eyes, come to the realization that they exist, and I make an attempt to see them not as hands but as something useful which happens to be washing dishes, I can then get a much more objective viewpoint of that part of my body functioning. So it's quite all right if one wants to look at one's hands first and, you might say, know with my unconscious mind that they exist; the next step still has to be that that what is now being observed has to be an object separated from that which is observing it. So that this question of observation always implies that there is something that is observing. And when that isn't there, and it is just my ordinary mind knowing that my hands exist, and even that I describe them or that I could describe them, or that I recognize them even as hands washing dishes, it is not Work!

You understand the difference of course. It's a question of looking at something and remaining impartial even if I know with my ordinary mind what I'm looking at. One has to consider this simply as a certain way by which I receive data, facts of knowledge about myself. And that there are quite definitely two different ways. One is the unconscious mind functioning through its sense organs and then recognizing that what exists and usually describing it. Or the other way, part of my brain or as a result of an intuitive state receiving a knowledge of the existence of something that belongs to me without description. And that this last process, since it takes place at the moment when the event happens and

it is registered instantaneously, reaches my brain in the memory just a little bit sooner than the other one which reaches me through my unconscious state.

If one analyzes it well enough, there are really two kind of objects that are being recorded and will end up in my memory. The one is the ordinary kind, and the other is a new kind. The first one has the qualities of my ordinary mind whenever I perceive anything. The other has something else with it which gives me more assurance that it is more the truth-ful. Now it takes quite some time before one can distinguish between these two forms of perception. But after one lives a little bit with it and in trying to use whatever I receive as an impression of myself, I find out that that what is instantaneously recorded is more reliable. And that starts in my mind a recognition of certain facts which I would like to consider absolute or more truth-ful as against the facts about the same object which are a little bit interpreted. One doesn't get it too easily from looking at one's hands because there is not enough associated with it. But if I constantly, let's say, have dishpan hands so that I see when they are washing that they are too red or too rough, whatever it is that I have to do afterwards with a little bit of cream to make them well again, that I judge my hands as they are, or that I say that they are very nimble and that they are really very beautiful and they do it so gracefully, those are facts about my hands which after a little while are in my memory. But if besides that I can have facts which have reached me in a

different way, and without any description still represent for me a fact of existence of hands, then I will be able to use the one for very different purposes as compared to the other.

I don't want to make it too complicated because it is rather a difficult problem. And usually if I watch by means of any one of my sense organs any kind of a thing I am doing, or even any kind of a thought I have or a feeling that I have, it becomes immediately classified as an unconscious fact. And if at the same time I try to Wake Up, I have a very difficult time. If I want to Wake Up, I try to exclude as much as I possibly can any unconscious activity. Any! And it's only at that time when that what I still receive as facts about myself will become more reliable, in the first place because more energy will go there instead of being dissipated by the unconscious method, and in the second place the other what I receive as a result of a little less energy flowing in an unconscious direction will not be as strong and not be as clear as the ones that I would receive by means of a conscious method.

One can try it by simply closing your eyes and excluding all kind of outside influences. When the eyes are closed the Awareness has a much better chance. It is exactly the same difficulty when you look in a mirror. Of course it's you, but it's extremely difficult to become objective. Did you try it?

Q- Try closing my eyes?

A- No! Try to be aware of your hands while they were washing dishes.

Q - Yes. But what I wonder is how you break the connection of the mind and the body?

A - You don't!

Q - Do you try to?

A - No. You make an effort simply to Wake Up. And that whenever you are in that state or the Awareness which requires again that same kind of an effort even if the Awareness lasts only one moment, in that particular state of being Awake or partially Awake, I then become Aware of that what the body is doing. If it happens to be hands I am aware of the hands; maybe movements. And the more activity there is of a very simple kind but never-the-less active the better chance I have to receive facts as a result of being Awake. Any other form of describing belongs to an unconscious mind, and I leave it alone as much as I can. An effort to wake up is a very special kind of an effort. It is as if in one's mind something has to clique. And when I exclude ordinary affairs of an unconscious kind, something is still possible to take place in my mind as a realization that I am. I have to try it many times in different ways, you might say varying the object. But the attempt is the result of an effort in which I have a wish. And at a certain time I wish to convert that energy into Waking Up. And it's exactly the same as in the morning when you are physically asleep. You make up your mind somehow or other that you want to open your eyes. You're subject to the same kind of a process, and different people will wake up differently. Some are languid. Some are

lazy. Some are not conscious at all in an ordinary sense. Some don't want to. Some, the body has a little bit more to say than their mind, and it depends entirely on what kind of, let's call it, a type one is how one Wakes Up. There are people who open their eyes, and there they are, the others *sisis* - finally. Something happened. Waking up is exactly the same.

What changes it, even with people who are a little lethargic. It is that there is a certain way by which an aim is disclosed. And then the acknowledgement of that aim can make the effort much quicker. If for a little child who has to wake up and also loves to sleep for some reason or other it happens to think that it is its birthday and it will receive presents, or that it is a picnic and they are going out on a trip, that kind of thought they say immediately that I'm awake. If the aim of man is based on the realization that he has to Work because his ordinary state unconsciously is intolerable, he will Wake Up. So in the last instance it's a question of the depth of one's wish, and how close that wish can come to the surface. All right?

Q. Mr. Nyland, I have a few questions.

A. Only one.

Q. Well, which one?

A. I don't know.

Q. O.K. Ah. To make my observations clearer often times I try and say to myself before I go into an attempt that this is my body or my body is walking, things like that. And what I want to know is there any danger in this going over into the observation?

Or is this all right to do it?

A - You say is there any danger of going over into observation? What would be the danger if the aim is to observe?

Q - Well I just - sometimes I feel like I should just be able to say OK I'm going to Work now, and Work without having to kind of reaffirm it.

A - Try it! If you've ever thought or wished that you want to Work, go ahead

Q - But I always seem to need to think it over in my mind.

A - Good! Then you have to think it over. You do whatever that leads to the result you consider Awareness or being Awake. And if you have to say abra cadabra before you can Wake Up it's quite all right. Go ahead and say it. Don't consider what is best when you know already what you have reached. And if you haven't reached it, I'm afraid that the consideration prevents you.

It is much simpler. I say to myself "I'm asleep." Then you say "I don't like sleep." Then I say "Wake up." Then I say "I'm Awake." Or if I don't say that, I say again "Why don't you Wake up?" And then if you still don't Wake up say "How come?" I say "I'm asleep and I still don't want to Wake up." And maybe after that you say "I ought to be ashamed of myself." And maybe then you will Wake up. But don't use too many considerations. Yes or no! Yes, you are Awake. You know it. You experience it. You know it for sure, and no one can tell you different. And the other is a statement "I'm still asleep." All right?

No more theory because when you say "I'm still asleep", something in you must know that you're asleep and maybe that something is Awake. All right?

Q. Last night you referred to God or a Force, a unifier, a sender of messages, I wonder if you could explain fully what you mean by that? And perhaps ..

A. You asked it of Beth didn't you? And Beth told me, and then I said not so long ago we talked about God to some one in Palo Alto. Then I thought 'why should I now refer him to listen to a tape.' At the same time when I have to repeat what I said I probably won't repeat it in the same way. And if I do say it I may forget certain things. Also, there is no question, again talking about God, or no reason why I shouldn't.

God can be many things. And for different people, without doubt, there are all different kinds of Gods. If I use the name God I indicate usually something that is a little bit different from me. Not necessarily higher, but at least different in the sense that it has certain qualifications which I don't have. And it is not necessary to pray to such a God because even at that I may believe that it exists, but maybe it won't know anything about me. And then to use the word God may simply be a term for myself, and very often like a cliché when I say "by God" or "God dammit". I don't mean that there is something that is going to damn me! But this is an exclamation which does not belong primarily to this earth. Otherwise I would say "Chair

dam it" or something of that kind. I mean by God many times something that is for me unusual. And if I wished that that kind of a God could help me, I would be very grateful to that God. But the concept for me as a God in my life will of course depend on what I consider my life to be and to what extent I would like God to be a little different. So even if it is just a little higher than I am, and that would be a certain entity, let's say, with a God like quality, then when I say God, or I pray to it, I expect help from it. And to the degree that I understand a little bit about what I am, and what I need, I would ask God to give me that what I think I need. I would almost say it's the first level on which one uses the word God.

The second level is that I would try to see if there is a God which is more or less the same for me as well as for other people. So that then if I say "God help me", that I also think that same God can help someone else. I say it's a little higher level because I include in that the possibility of something that is a little bit of more value since, if there is a God influence, it would be more useful not only to me but also to others.

The third level is that I consider God a little bit further removed and I assume that that kind of an entity knows a great deal more than I do, particularly about the rest of the world. I can still stay within my own little world of the Earth, and I can still believe that that God knows about all conditions of Earth. And I don't have to go as yet to the assumption that there is a God which governs the Universe. But if I keep

on thinking about why should there be a special God for this Earth, why shouldn't there be one for Mars or the Sun, then logically, if I assume that that is of a higher quality, that that then I assume further that that higher quality could be extended. And I reach a fourth idea about a God which belongs not only to this Earth and looks at this Earth almost benevolently, but also that it has to include other things about which I don't know very much. Things I see but I cannot understand, and I assume that God knows how to understand things that I don't know.

The fifth way of looking at God is that he is Omni-present in the totality of the Universe. That it is some kind of an entity that I cannot conceive of because I cannot see how any 'thing' as limited can be present everywhere.

And then of course there are the other statements, the sixth and the seventh level of God; the sixth includes Omniscience, and the seventh includes Omnipotence. When I come to these kinds of terms and concepts I'm completely at a loss, because there is absolutely nothing in me that will say 'I am' or 'I understand Omniscience about everything, or that I am absolutely powerful everytime and always. So that if I take the totality of all of these little Gods together and I make a total entity out of it, I say "this is the real God of Life." And it can now take on all kind of form dependent on what I would wish it to be.

Now that may stay within a certain realm in which there is not much defined. And if I will

assume that that kind of a God is of value to me I have to bring God again back down to Earth and give it certain forms that I can understand. And particularly when I want to pray, I hope I say that He will hear. And how can I reconcile this question of hearing unless I assume that God is like a man?

Now with all these different kinds of concepts, and it may include definitions which you probably haven't thought about at all, at the same time there is something that is intriguing. Why should I call God "God"? And not something else? And to what extent is God as a quality different from what I call Devil? What is God as Good and Devil as Evil? What is there in man that is God-like. What is representative of that which I consider God to be, even if I don't know much about Him? Then I say it is like something I am not. If man is created in God's image, the difficulty is always that man starts to describe God as a little bit more than what man is. It's a long answer isn't it? A little bit too long! You think about it.

Q - Mr. Nyland, I'd like a task.

A - For what? Too Wake Up?

Q - Yes

A - Supposing you have a task which is not defined. And then whenever you think of that task that the reason is to Wake Up. Can you Wake Up?

Q - Yes, I think I could do it.

A - Good! Link it up with a word that you use quite often. You remember, I would almost say, many years ago that I said "You know?"

Do you still have that habit?

Q. I think I do.

A. That's a good task. Whenever you remember, because before you know it, you will have said it in a conversation explaining, arguing, "you know?" Then when you now hear it in your memory the task is then to pay for it by Waking Up. All right? Good! Strange, I remember that "you know?"

Q. Sometimes I wonder about tasks and working them out for different people because

A. Why wonder?

Q. Well, I was trying to form the question so I could ask it and have it make sense. When one person has a task is it to find something fairly - in itself there is no purpose - you don't get anything from doing it - but you say I'm doing this because I want to Wake Up.

A. Wait a minute At Carolyn. Will you explain it a little bit. I missed it.

Q. Well, one task - I don't know if you gave it; I've forgotten - but, was to take a suitcase and carry it back and forth across the room -

A. Oh that's already such an old task that it's become a cliché.

Q. I wonder - to find something that really in itself doesn't accomplish anything -

A. Yuh - that's right

Q. to use that for a task, if that works

A. Well, why don't you find out?

Q. Because I've tried and -

A. Then it doesn't work, does it? Why do you

ask me does it work?

Q - I'd like to know if maybe it would work for another person.

A - Oh, leave the other persons alone. Are you looking out for others so that they can be Awake? And you stay asleep. Your interest has to be that you wish to Work, and you want to Wake Up. If there is some means that is given to someone else, and you think you can apply it, it works for you when you Wake Up. If you don't Wake Up, it doesn't work for you. And never mind if it works for someone else. Then you have to do something else that will give you a chance to Wake Up.

Q - I tried to set myself a task of the opposite of this - instead of having it be something that didn't accomplish something, try and find something that was meaningful. I did something - and to try and Wake Up while doing that instead of carrying the suitcase back and forth across the room.

A - Well, what was the result?

Q - It didn't work!

A - So, we have to find another task.

Q - I'm not very good at setting myself tests.

A - Maybe. You have to fill the suitcase half.. You know after a little while you can make it so ridiculous that that in itself becomes a task.

Q - Well, it was the same thing then this morning with the gardening. I was trying to do that in the sense of doing something meaningful - and it would come to something I could see and it wasn't just

A.. Where do you think does the desire for a task

come from?

Q. I don't know! I'm very puzzled. Sometimes I think it is automatic and then I know it isn't, but I don't know the mechanics of why it isn't mechanical.

A. What are we talking about in general when we talk about Work?

Q. This morning when I tried to Work I didn't think of Waking Up. I thought of...

A. Well, we can define it as not Work. Let's be very clear Carolyn. I exist. I find myself in certain conditions. I look at myself every once in a while. I get a certain picture of what I am. I try to describe it. Here is me as a personality, active in the world as it is, performing certain tasks, having a professional interest in something. I am a human being acting and thinking and feeling in a certain way. Whenever I look in a mirror I see myself and I don't like myself. Whenever I may have said certain things to some one that afterwards I'm sorry about then I say "why did I say it?" Whenever I find myself lazy and I should not be lazy I question why am I lazy. All the different conditions that I experience in ordinary life have to have a very definite reason for myself to continue with. And it maybe that my aim is to keep going in ordinary life, as I am, with the least amount of disturbance. Or maybe, when I am engaged in ordinary life and I find that ~~the~~ conditions are not satisfying enough, maybe something else is born in me either as a wish to get out of it or to understand my life better.

Now all this is preliminary to a statement that I say I wish to Work. Because if I say that, I must know what for! And if I try to define 'what for', I must know what I am. Even if I do not know what it is to be Objective, I have a fairly good idea of what I am and of to what extent I'm satisfied with the way I am. And it first has to be quite clear in me why do I want to Work or become Objective when the ordinary world, subjective as it may be, is many times quite desirable.

A task only means that I want to be reminded of something that I have to do. And in this connection it only means that that what I have to do is to try to be Awake. When I want to be Awake I have to have the motivation of why I want to go through with the rigamoroole of trying to find out what it is to be Awake, or what I should do about it. And it has to be based on not willing to accept myself as I am and hoping that from where I am I can grow out into a different kind of a condition. So before we talk about tasks it is absolutely necessary to find out why you want to Work. And when you find an answer to that, then we talk about tasks.

Q - Then desperation isn't valid?

A - I don't know how desperate you are.

Q - Well - that is a bad word for what I feel because it's not all the time.

A - No. It's a little uneasiness. That's about all, at that one moment, and it is a very fleeting moment. And so many times it doesn't make you lose any sleep! It doesn't spoil your appetite. It doesn't prevent

you from having all kind of talk, talk with any kind of a friend. Then if that is the case, then instead of the wish to talk to someone, you have a state of desperation, then at that time try to decide if you want to Work.

You're confused about the thoughts and the feelings of your life. You have to establish first what it is that you are and then what kind of aims you might have, and what you would really wish. And if, for instance, you could take a day and you could consider that day the last day of your life. That really you could come to grips with the fact that you would die tomorrow. And what is there in your life that you haven't done, and it is of such essential value that you have to do it before you die. I say to become serious about that question means that it won't leave me during the whole day as a thought. And it probably will end up that I will sit and don't do anything because I don't dare to let that thought go out of my mind, because it is like something I know for sure. That I will die tomorrow. The consideration of such a day being the last one of my life will make me consider what is the value of my life as a whole. What is there that I have done? What is there that I should do? What is there that I have missed? What is there that enables me to face my death peacefully?

Questions about Work have to be very much more serious. They actually have to do with the possibility of understanding life, and also if possible to continue it. So that I will, regarding death, have a very definite idea of what can it give me if I think about dying. And as a result that what I

consider death, what in me is grateful for having Life? Those are the questions that precede any attempt at wanting to Wake up. Say very simply for yourself at the end of a day, try to look at what you have done. And try to judge it quite honestly. How much time did I spend? For what? The same way as you would consider the question 'how much money did you spend?' And again, for what? What was in my day that was worth while? What was worthless? What did I do that I'm ashamed about? What did I do that I must consider stupid? What did I do during the day as an honest effort? Not in relation to Waking Up, but to just being a good kind of a being, even kindness, considerate, aspirational, wishing for something that does not exist as yet and that perhaps would be worthwhile to pursue. Valuation of the day, taking account, taking stock. Here I am. One more day added to my life - "my Life!" What did I do with my Life? Given to me, or perhaps to be accepted by me, or for which I become responsible as a manager of how my energies have been used. To whom do I give accounting? What is there in me that I could consider the beginning of a Conscience. To value what I have done and to actually and honestly dislike what I didn't do and should have done in accordance with what rules of morality. These are the questions I mean. And that sometimes because of the stupidity in which I happen to live, and sometimes I say "such unconscious - chicken-without-a-head being" behavior. What is this me that I call a Man, a real person, reliable, with an aim. Not wishy-washy about all kind of things;

not being affected by one thought or another that crowds it out. But having an aim - I say five years from now I wish to be that; ten years from now I hope I will be such and such; tomorrow I will be that within my particular framework, within my means, for me to be a real person, reliable as a friend, Contact with people that maybe I have forgotten. To make good on it; promises that I have made and not kept. Letters I should have written, and haven't done it. Postponement of activities because I didn't want to do them. This is the consideration of what kind of a caliber of man am I. What is this creature that walks around with my name, and to what extent am I proud, and to what extent do I really consider what I am? What must I do? That is a state of desperation. What in God's name is this what I call me? And then I think, and I sit quietly, and I let all kind of thoughts pass by, and I consider them, and I look at myself what I remember. And I try to be honest. Then I accumulate a few facts about myself and I say whatever conclusion I come to, maybe I will know a little bit more. Today I didn't do this and that, but tomorrow I make up my mind, and I say I wish!

So in the evening before you go to bed, you put it on a piece of paper. This is for tomorrow. This I promise myself. You put it under your pillow, and you sleep, I would almost say, with that in mind. You go to bed with the idea that the next morning when you wake up you will remember the little slip under your pillow and you tell yourself "tomorrow when I wake up I will look at that slip to be reminded

because today I'm in a good state at the end of the day, but tomorrow I don't know what I will be. But, when I look at this slip of paper, my conscience will tell me that that was me telling I have to do this, I have to do that. And then, before you go to sleep, you say "upon my Soul I promise I will remember to do what I now say I will do."

Your day will be different because you have become serious about it. Afterwards one can talk how to Work. First establish the level on which Life ought to be. Establish first what do I find myself with. What is it that I have become responsible for? And what is it that I want to remain responsible for? What can I now find in my life that is worthwhile at this time? Not yesterday and not ten years from now! Now, this moment.

Questions. Come on. Let's have questions. What do you want to know?

Q. I wanted to, partially for myself, to try and verbalize what Work experience is, and also to check about one, because I have a fear that it was likely hallucinatory. — — work experience is when I remember that I have a body and get into a state where I can revisit, just close my eyes and there it is. And this will most of the time culminate in Work to maintain the state where I can do this. When I can sustain this, when there is more energy, it will run over into a clarity where first there is a great sense of aliveness, and all this sense believes, and there will be something watching, and I will be

drifting. And when I'm there, natural, it's like a very natural place to be. And then it will go. And there has been twice when I've been able to somehow notice this almost walking on eggshells, and it went over into a very kinetic, closed -- me & walking, something walking, almost as an observable phenomena, and the rest of the world disappeared for the short time that that was there. And then that broke and I came back to the world frightened.

A. - Good Tina. You're describing different states as a result of attempts. I don't know which one would be more preferable. I don't think I would like to distinguish. I would only say that whenever I make any kind of an attempt, to try to Wake Up, I will reach a state which afterwards I can describe. I think that what is inherent in all attempts is the wish to utilize what is available for me, and to see if by some effort it can be changed into something that has more value. You see, if I have a laboratory, I feel that there is a responsibility that it has to be used. And that in that laboratory I produce certain things which have not existed before. But I believe that it is necessary to change, almost I would say, certain forms of energy into energies of a higher kind.

All attempts at Work have to do with the possibility of reaching a higher level of Being, by means of that which is given to me as an instrument which, if I can use it as a tool, for that particular purpose, will produce at certain times certain states which I can distinguish one from the other by being different from my ordinary natural state. I would let it go simply at that,

and return constantly to the greatest simplicity that is possible for me, without losing myself in a description ; even if it is desirable it is already more than enough that I give in to the possibility of experiencing an adventure of newness . And that as a result of an honest attempt , you might say that I become very joyfull that I've spent my time correctly.

What really counts besides reaching a state which is different and which I assume to be better for me, either for my growth or the realization of my own life , that together with this I want to accomplish certain things that I feel are necessary for the developement of a Conscience . And that I can only rely on that kind of a Conscience which will be always for me the same in its justice . And the more I now realize that certain states I now experience as a direct or an indirect result of Work , that I start to compare what is most desirable for me in experiencing it without losing the wish to continue to Work. And that the greatest state for me is when I experience the greatest desire for Work.

So you see it is not dependent on whether I consider a certain state desirable . But I want to have a state which is desirable to reach in which I retain my wish . Many times in Work I lose that desire because I reach something ; I describe it ; I think it is very good and I've fallen asleep completely . That I want to prevent . I want to make sure that there are certain conditions which will help me to remind me to be Awake . I don't want

the conditions that are already the result of Work. Logically, whenever I Work, there has to be a state. It's OK! But how can I within the time that is allotted to me find the means of Working really so intensely, so fast if I can, that I can get rid of this world? I don't want to be in this world if I wish to be free! How can I get rid of it? How can I pay for it? By making statements it is worth ten thousand dollars, then I have paid my debt. So I Work. I say here is hundred thousand. You can have it! But I'm free!

If I could have such an aim, if I could remember each time that I want to Wake Up, it is in order to find out where is still this bondage. What ties me down? What can I do now, maybe hundreds of things, but out of them two or three are feasible, and the rest I let wait until I'm a little stronger.

You know what I mean! The question of remaining active. The question of remaining constantly in that state of, I said it yesterday, puff; this excitement; this wish for adventure; this hope of seeing something, if it isn't today, then tomorrow, but then by God it's got to be something quite unusual for me. When that is there I'm alive, and then of course I will Work.

Don't fall asleep in the attempts which result in a state. The resultant always has to be a new wish. When, out of three, one is made, and it is usually the result of any kind of a Tri-Unity that it becomes one, that One has to have a direction into a new field where

it is hunting for the possibility of creating a new Triad. If my wish as a neutralizing force existing between positive and negative on this Earth, then this neutralizing force gives the tonality of the level and the direction in which I want to free myself, ~~and~~ it becomes a positive force and it enters into the new realm. Then it is growing. Life should never end. Efforts never will end when Life is eternal.

Q - I'm having difficulty with observing general body motion - ah, its, well like working today as an example, when I speed up the motion, I tend to lose the observation. Walking is the best example that I could explain more easily.

A - Why do you want to speed it up?

Q - Well this.. let me, ah, I'll be walking down the street and I'll make an attempt, and to get a clarity of the observation, the faster I walk the less clear it is. The slower I walk - ah - The clarity increases. Ah, in the attempt, until I find after a while that I'm barely moving. As a matter of fact I'm almost standing still. It's - ah - very slow. It was the same thing today with pulling nails, what I was doing. Boy, I was really going at pulling nails and hammering them and everything and then I forgot everything. I just wasn't there at all. But when I slowed down - ah - in a thing, and then the attempts came I remember. I made the attempt, and the slower I went the more I could come to myself, to be able not to describe or anything - but I don't know whether...

A - Yeah, I know! The thing is of course you run into a paradox. Because if, because of the slowness of the activity, the slower it is the more you

Wake Up, the result would be the slowest it can possibly be is standing still. And the result should be that you are most awake, and of course you're not! One has to be active a little bit, but then so much energy goes into staying very slow that there is no possibility of Waking Up at all. It is like a curve. There is a minimum, an optimum, and a maximum. The optimum is above; minimum and maximum are on a horizontal line. Where this optimum depends entirely on the nature of the activity, and how much energy is necessary to maintain the activity, and how much as a result could be the balance between the real wish and the energy that has to be expended. That would create the optimum; sometimes it is close to the minimum, sometimes it is close to the maximum. It doesn't matter. I have to find what is the speed at which I can still have an optimum of Work.effort. Then I continue for a little while in that speed. Then I will find that after a little while doing this it becomes less. Then I have to increase the speed or decrease it, but in any event, change it. Then after a little while that becomes habitual. Then I go back again to what it originally was, until in the end there is no more wish to Work. And then I stop all together.

You understand what I mean? I'm sawing, and of course I have a board to saw, and I start out with a great deal of intensity and force. I become Aware of my body. I know that my arm is moving up and down. I'm very attentive with my eyes to see that I follow the line that I have to saw. Pretty soon so much energy goes into remaining Awake that I am sawing besides the line. And the saw goes crooked. So then I'm

up against it. Because I'm in ordinary life, I have to saw straight. At the same time I want to be extraordinary; I want to Wake Up. Again I have to strike a balance between the two things. And sometimes it goes a little bit to the left, sometimes a little to the right.

It is very difficult for me to find a place in between. But if I keep on doing it, one and the other, ~~find~~ ^{find} finely I will find a little place and I say now "goodie, goodie, that's it." As soon as I say that I'm asleep. It always is that way. Always the small attempts have to be made at the time when it seems to be most propitious, and that really the conditions are conducive enough for me to have a certain definite result. And it will be subject to laws which simply means of diminishing ^{ing} return. And when I come to the point when it starts to diminish, I have to change it. In order to stay Awake I have to be Awake to my Awakening.

It's interesting, because my first Awakening can really be something. when I know how to vary it, but for that I need an additional awakening. Keep on going Mike. It doesn't matter how often you lose yourself, as long as you admit that you are lost. In that admission you Wake Up. All right?

Well, it's a marvelous instrument. The body and the activities can be used for many purposes. In ordinary life of course one can use it for what ever is required. And at the same time there is something else it can be used for. The first one has a relationship to ordinary life as man must be in ordinary life. And he has to consider all the

conditions outside of him. In the second instance which is parallel, there is no consideration what so ever about the outside world. And that what his energy is required for is not taken from any one else because I don't perform in the outer world. But I use what is inwardly a requirement of myself to maintain my life for what ever it has to be that then I Wake Up as a result within. After some time I can go outside without losing myself.

Are you lazy? What happens? Yeah! What an idea! Maybe you're tired. Maybe we should stop. Maybe everybody is tired.

More questions tomorrow night! Oh! You are the first and the last.

Q. - No question this time.

A. - Oh! Should I listen?

Q. - I hope so. It's regarding my own personal Work Attempts today. And I got up, and I left the house, and I have an object which reminds me of Work. And today it reminded me of Work while I was praying; While I was Working to my own effort, I created another thing which also reminds me of Work, and now I have two.

A. - Well, let's define Work first.

Q. - And I would like to give you this one.

A. - Never mind. Let's define what you understand by Work.

Q. - What I understand by Work?

A. - Yeah!

Q. - Try to Wake Up; trying to Wake Up to

myself.

A - You know what it implies? You know the requirements for it?

Q - The requirements are a wish to Wake Up.

A - What else?

Q - And a desire to want to be Awake

A - And what else?

Q - And .. to Be.

A - How do you get there?

Q - By Work ; by Waking Up.

A - What is Work?

Q - It's an effort.

A - For what? What is the state of being Awake?

Q - The state of being Awake is being Aware of my existence, at a moment, and so being Aware of my existence objectively. And thirdly, being Aware of my existence simultaneously at the same moment. And to Wake Up.

A - And are you Impartial?

Q - If you're Awake you're Impartial.

A - No, no, no, you have to do it right.

Q - If you're not Awake, then you're not Impartial. And sometimes you're Awake, and sometimes you're not Awake.

A - So now when you say I Work, are you attempting to be Impartial?

Q - Yes

A - Are you? Are you sure? Can you Wake Up now? Could you be Aware of the expression on your face? Impartially? You don't know about

Impartiality! It's a word. Simultaneity is only a word. It has no meaning. Even Observation is only a word. No experience. Not yet. I think you want it, but you don't apply what you already know. A; B; C we call it. And it is applied to just physical behavior. So, will you come tomorrow night?

Q - Will I come?

A - Will you?

Q - Yes.

A - Yeah. And will you tomorrow try to find out the meaning of A, B, C? And apply it; and really make Work attempts. so that the name Work has content? That tomorrow you can really say I have Worked because - and then tell what your experience has been. And that your greatest trouble is going to be Impartiality. All right? You don't mind me telling you that as yet you don't know what Work is? But maybe if you try you may find out. All right? I mean it well. I'm not critical.

Q - I still want to give it

A - We'll put it here. If you Work, you can have it back tomorrow.

So this will be the end for - are we already finished with that tape? I have an inherent sense about one hour and a half. So goodnight then. And tomorrow any one who wishes to come, tomorrow evening here. Remember the program. A little bit of music, when is that? Four o'clock?

A - Three

Three o'clock! Oh really? Five o'clock oregon.
No special work tomorrow, Andy.

There's still some indexing to do.

OK - if any one wishes to do index, they can
come here to work. Is that it? Yeah? Maybe, Penny?
All right. So I'll see you tomorrow night, or
tomorrow afternoon. Goodnight.

END

M 1367

RLB

4.1.68